جالية الكدر

بذكر أسماء أهل البدر وشهداء أحد السادة الغرر

لمفتي الشافعية بالمدينة المنورة العلامة الإمام الواعظ السيد
جعفر بن حسن بن عبد الكريم البرزنجي الحسيني المدني الشافعي
نور الله ضريحه وضرائح المدفونين حوله

REMOVAL OF DISTRESS

through the mention of the names of the People of Badr and the Martyrs of Uhud, the noble masters

By
The Master, Preacher, Imâm, Learned Scholar, and Shâfi' Mufti of Madina al-Munawara
Ja'far bin 'Abdul Karîm al-Barzanjî al-Husayni al-Madani al-Shâfî'
May Allah illumine his grave and those around him

Translated by
Abdul Aziz Ahmed Fredericks

MANAQIB
PRODUCTIONS

Translator's preface

This is a poem compiled by al-Ḥabîb 'Abdullah bin Muṣṭafa al-'Aidarus based on the work of Ja'far bin 'Abdul Karîm, al-Barzanji. It is known as a *tawassul*. *Tawassul* is a type of supplication where the person offering the prayer beseeches his Lord by means of something or someone beloved to the Lord. In the case of this prayer, the poet calls upon his Lord to remove his difficulties by mentioning the Prophet, upon him be peace, and his closest and most beloved Companions who fought at the great battle of Badr. The reader will note that at times, the poet beseeches his Lord and at other times he advises, informs or addresses the reader. This switching of addressee is a linguistic device known as *iltifât* and is common in Arabic poetry

The title of the poem can be translated in several ways. *Jâliya* is derived from the verb *jala* which means 'to clean, polish, remove, wash away, dispel' or 'to be high and majestic' or 'to make manifest or clear'. *Kadr* is derived from the verb *kadara* meaning 'to be turbid, muddy, dreary or unhappy'. Therefore, *kadr* can be translated as 'turbidity, sorrow, grief, muddiness, darkness or worry'. Elsewhere in this collection, *Jâliyatul Akdâr* is translated as 'Dispelling of Darkness'. However, we have opted here to translate the title as *Removal of Distress* as this seems to be the intention implied in the lines:

حصن حصين من خطوب أوجلت من يستجر في المعضلات بها يجر

A fortified fortress by which protection is granted to the

One filled with fear, seeking sanctuary in difficult times

The text on which the poem is based is *A Treatise About the Names of Those who Attended Badr and Uḥud, al-Risâlah fî asmâ al-Badriyyûn wa Uḥudiyyûn.* It was written by Ja'far bin Ḥasan bin 'Abdul Karîm al-Barzanjî who was born in the City of Madina in Sha'bân 1128H, 1716 CE. His father used to deliver lectures at the Abu Bakr Siddîq Mosque. His great grandfather who hailed from Kurdish Iraq settled in Madina after seeking knowledge in various seats of learning. The author is probably best known for his text celebrating the birth, biography and character of the Prophet, upon him be peace, known as *Maulid al-Barzanjî.*

He died in Madina in 1177H.

In the name of Allah, Most Gracious, Most Merciful

Jâliyatul Kadr

Fi dhikr asmâ ahlil Badr wa Shuhadâ Uḥud Sâdatul Ghurar

An ode to Badr, full of clear proofs

An ode to Uḥud, unique in its manifest secret

Gathered the names of those who rose in glory

To the high peak of firmness through noble companionship

Its ripe fruit reaped from the harvest of Badr and Uḥud

- A yield most pure!

Watered in its harmony by its author Ja'far

Flowing through a ravine, picked and checked

However, from the famous arrangement, only the most essential have been extracted

To make it the briefest of abridgements

I have marked each name with a symbol

And included the father's name to suffice the one that examines closely

I have marked the Migrants with a *'mîm'*,

And Aws with *'aw'* according to this pattern

And the Khazraji with *'kha'* and the martyr with *'shîn'*

Systematically above the poem

To Allah belongs a beloved folk granted a bounty

Beyond which others could only imagine

So good fortune to them! For Allah has indeed said:

'Do as you wish for your sins are forgiven'

A noble poem raised and elevated by the arrangement (of their names)

And I have called it *Jâliyatul Kadr*

A fortified fortress by which protection is granted to the

One filled with fear, seeking sanctuary in difficult times

Indeed, its recitation has been verified among people

And carried in travel and residence

By it, the one who calls in poverty is enriched

And the broken one is repaired

And I concluded it imploring through the remaining companions

And masters of good

And the followers and likewise the Imâms

Of the guiding glorified path, their ministers

Rise to it every day if you face difficulty

And adhere to it morn and eve

I begin with the first to intercede, TaHa,

The one hoped for, the chosen one, the best of humankind

Pour out exhortations of the Protector, salutations upon the Messenger

And recite them poetically like pearls

High rich metered verse[1] in the letter *'ra'*

From a perfect, sweet overflowing treasure[2]

[1] *Qawafa* means to follow one's tracks or draw inferences from external signs. It is the name of a poetic metre but perhaps also suggests drawing lessons and blessings from the recitation of the names.

O my Lord! Upon our master Muhammad, most righteous

The best of humankind, the one who ennobled the tribe of Muḍar

Send him salutations like the abundant easterly wind

And the purest of unceasing prayers

And by his status – humankind's intercessor on the Day of Return

When the great affair strikes

I beseech you – and he is the best I have implored through!

One who praised and thanked You

And also by the best of angels, our master that came with revelation

Delivered to the best of men[3]

Likewise, our master Mikâil, the content one

Esteemed among angels

Likewise, our master Isrâfil

Famed for blowing the Trumpet on Judgement Day

And our master, who received the high command

To take the souls of humankind when ordered[4]

For they were with the Messenger Muhammad

On the Day of Badr and fought those who disbelieved

And his friend, the truthful one, our master

Abu Bakr, his foremost representative, as narrated

And by the one who opened cities through his conquest,

[2] There is a difference in the two narrations of the poem. One would suggest treasure and the other a spring.
[3] This line refers to Jibrâîl, the Archangel Gabriel.
[4] This line refers to the Angel of Death, 'Azrâîl.

The lantern of the people of eternity, our master ‘Umar

Likewise, the possessor of two lights, our master

The youth about whom it is related the flutes sang praises[5]

And likewise the door to the city of knowledge,

The storehouse (of goodness), the honourable youth, ‘Ali

And likewise, by Talḥa and Zubayr, who broke out the tumult

And also Ibn ‘Awf, Abdul Raḥmân, the generous

And also by Sa’d and Saîd

And the truthful Abu ‘Ubayda who called towards righteousness

And likewise the Prophet’s uncle, the elect lion,

Ḥamza who rose, charged and pounced

And by al-Ḥarith of Aws, then by Mâlik and their Sâlim

And Sâlim, the reciter of Quranic chapters

And by their Thaqaf, Jâbir and Jubayr

And Jâbir and Unays, all victorious lions

And by ‘Âmir and ‘Âidh and ‘Âmir

Who devoured[6] the enemy filling their cups as ordered

And by al-Ḥarith of Aws and all their Ḥurîth

And al-Ḥarith the freed slave and ‘Utba who maimed

And by their Ka’b and Âsim and Suhaib

And Bilâl, the caller to prayer at dawn

And by their Jubayr, Âsim, Khubayb,

[5] This line refers to Uthmân ibn Affân.
[6] *Jara’a* means to both devour as a lion might or to drink. The poet may intend both meanings.

Bashîr and Sa'd, most righteous

And their Tamîm, Sulaym, Tamîm

Also Rabi'a and Sa'd who rode at the battle[7]

And their Iyâs, Aws and Arqam al-Badri

Who welcomed with death those that attacked

Also by Ajlân, their 'Adî and Saraqa

Whose wounds swelled up

And their Sinân, Sahl, Basîra

Heroes of bridle and bow

And Nadr, Nu'mân and Nu'mân

The historic sites and remains bore witness to their presence

And their Zayd, Ziyâd, Ma'bad

And Abu Khuzayma famed for his Indian sword

And Ziyâd, Sahl and their martyr

Safwân who eternally shines like the morning sun and dazzles[8]

And Qatâda al-Awsi with Salma

Likewise Anas, 'Uqba and 'Utba, the guard

And their Sahl, Khidâsh and Khirâsh

Who wore out and debased those who turned away

And Âmr, Mâlik, Murthid

Mâlik and Muhja, 'Umar's freed slave

[7] There is a variation in the narrations of the poem. One uses the word '*żafara*' meaning to be successful or victorious and the other '*dhafara*' meaning 'rode at the battle'.
[8] Of the two narrations, one says 'dazzles' and the other says 'resides'.

And Mu'atub, Ma'bad, Ma'qil

And Mu'atib and Mu'adh, men of heart

And likewise Qudâma with Rifâ' who rose, Khâlid and Thâbit

Forever firm on the day of difficult terrain[9]

And Ma'amr, Mâlik, their Mu'adh

Muhariz and likewise Rifâ', the perceptive

Likewise, 'Abdullah with their Khallâd

And Abdullah the elect

Likewise 'Abdullah, their Sulaym

Malîl, Mistaḥ who were all certainly present

And al-Mundhir al-Awsi

Then their Zayd and Râfi who raised his sword

And Abu 'Aqîl with Abu'l Hasan

'Abdullah then Abu Sulayt who overcame

And al-Ḥarith al-Awsi, then Râfi

And Dhi Shamalayn, the famed martyr

And likewise Ḥaritha, the weighty lion

With al-Barâ', likewise by Basbasa, the majestic and honoured

And the freed slave al-Akhnas, 'Isma

With their Tamîm, As'ad with Ubayya who severed

And Muhammad, Muḥarar, Thâbit

And Rukhayla, men of great authority, the nobles

[9] The names Khâlid and Thâbit mean 'forever' and 'firm'.

And by their Zayd, Wahb and Yazîd

Who attained martyrdom, the most profitable trade

And likewise by Mas'ûd, 'Utba

Along with 'Ubayd and Khârija who spilt blood

And Tha'laba, the lion who also adopted armour

Also Miqdâd and the purposeful Zayd

Likewise 'Umâra, Huṣayn, their Aws

And Abu Ḥudhaifa with 'Umâra who stood proud

Likwise 'Ukâsha, elevated by glad tidings like the moon

Also by Khallâd and Mas'ûd

And by Ḥaṭib then al-Ḥubâb

And Ḥaṭib whose excuse was accepted by the Prophet

And likewise by Farwa with Yazîd and Thâbit

Firm on the day the two armies met and disbelief was driven back

And their Sinân and al-Ḥarith al-Badri

Then their Sawwâd and Subayḥ who gathered victory

Likewise 'Ubâdah with Khalîfa

And Abu Lubâba who broke the people of debauchery

And their 'Umaym, Muawwadh, Sulayt

And Mu'adh who read the written book

And by their Sa'd, Zayd, Thâbit

Raised men of town and desert

And then 'Umayr, 'Iyâd, Jubayr

Likewise ‘Abda then ‘Ammâr, the elect

Likewise by Shammâs, Jabbâr, who silenced the uproar

And Abu Liḥabba then their ‘Amr, most noble

And by their ‘Amr, Khunnays, Iyâs

The Companion who captured seventy adversaries

And by their Zayd, Sa’d and Ziyâd

Who went on to abase those who bleated (like lambs)

Likewise al-Mujadhat then Ghannâm

Together with Nu’aymân, the young man of good disposition

Likewise al-Hârith al-Awsi then by Âqil

Who in martyrdom found the most excellent resting place

Likewise by Baḥâth, Libda with Abu Ayyub

Then Mu’tab, men of strength

‘Aṭiyya al-Badri with their Sayfi

Likwise Abu Dawûd who were granted divine assistance

Likwise Abu Makhshi and ‘Abdullah

Then Sawwâd al-Badri, men of sight

Also Abu Shaykh, likewise their Khuzayma

And likewise Khabbâb and Dhukwân the righteous

Likewise Abu Qays and ‘Abdullah

Then al-Harith who advanced on the day of fleeing

Likewise by ‘Abdullah then Rifa’

And likewise by ‘Abdullah, fierce but righteous

And Abu Sabara, then 'Abdullah then Hamza

Who brought (the enemy) to the ground when the battle ignited

Likewise by Mas'ûd, then 'Abdullah

With Your astute slaves who fervently prayed at night

And Abu Qatâda, then 'Abdullah

Then the freed slave al-Ḥarith and the most righteous slaves

Also Abu Salma, likewise their Mu'adh

And Wadiy'a who secured the sweet taste of magnificence

And Yazîd and Nu'mân and their 'Umayr

Likewise 'Abdullah who was accorded understanding

And Abu Kabsha and then by their Wahb

The lion who destroyed enemy lines once they split

And likewise by 'Abdullah then al-Ţufayl and 'Âmir

And Fakihi al-Badri, men of prosperity

And by 'Âmir, then al-Ţufayl and 'Âmir

Who destroyed the enemy transfixed on what was commanded[10]

And 'Uṣayma al-Badri with their Khallâd

And Hilâl, likewise 'Abs who overcame

And by Wâqid, Hani and al-Ḥarith al-Awsi

Then Yazîd who shone and was delighted

And Yazîd with Daqa and Abdullah

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[10] *Wakhaza* means to sting, prick, pierce, stab or transfix. There are two narrations of the poem, one translated as above or 'stinging as ordered' and the other 'with a sting that was not bitter'.

Then al-Sâib, the freed slave, a fierce young man with contempt (for his enemy)

And by their Qays, 'Umayr and Ka'b

And Abu Sinân who fired up the heat of battle

And the freed slave, al-Ḥarith and 'Abdullah

Then their 'Ubayd and 'Umayr who tore up (the enemy)

And likewise Abul Haytham, Khu'bathina

And likewise by 'Abdullah, one of those who frowned

And Zayd with 'Amr and 'Abdullah

Then al-Ḥarith of Aws who brought to the ground those who fled

And their 'Umayr and 'Ubayd and 'Abdullah

With Salma who left them as a warning (to others)

Likewise by 'Abdullah then their 'Ubayd

Befriended by martyrdom and that is the best that could be attained

And Abul Khârija who was presented with

All wealth which they enjoyed and then gave up

And by Abdu Rabbihi and al-Ţufayl

Likewise 'Uqba who expertly killed the enemy

And likewise Abul 'Awâr and Qays among them

And Abu Marthad and 'Amr who drove them back

Likewise Dhamra with Abu Khallâd

The attacking, ravenous lion who roared

And by their Sa'd, Sahl, Sa'd

And by ‘Âmir and al-Ţufayl who was granted divine assistance

Also al-Nu’mân, al-Nu’mân and al-Nu’mân

With Salma who at Badr were victorious

And Abu Laḥna then ‘Abdullah then Qutba

The one who rose to You and took residence there

Likewise by ‘Abdullah then ‘Amr and Abu Ţalḥa

From there, they dampened (the enemy’s) high spirits

And likewise by ‘Abdullah then their Mu’adh and ‘Amr

Who repeatedly on the day of disbelief put to flight

And by Mundhir al-Badri then Mundhir bin Muhammad

And by their Sa’d who indeed circled

And by their ‘Amr and ‘Abdullah

Who brought Abu Jahl to the ground and sent him to hell

And every Badri among them, Mus’ab

And their Sa’d and Rafa’ who helped

And likewise ‘Ubayda then Tha’laba

Who, by the sharp sword, divided and shattered their army

And by Mâlik then Rabi’a and Mâlik

And their Khulayd and Râfi who rose like the full moon

And by Mas’ûd and Khowla and Khawwât

And Mas’ûd and Khabâb the ragged

And by Thâbit, Khâlid and Mâlik

Their Simmâk and likewise Khallâd, sweet of voice

And Mua'wwidh and their Shârik and Shuja'a

And also al-Ďaḥâk, appearing like moons

Likewise 'Abdullah, then by their 'Awf

Abu Mulîl with Ţulayb who broke (the enemy)

And their Suhayl, Ḥarâm and Sa'd

And Tha'laba, the famous lion

And 'Abdul Raḥmân, likewise 'Amr

And Surâqa al-Badri who broke the iniquitous

And al-Ḥârith al-Badri with their Midlâj

And their Suhayl and Sulaym who kept company of mountains

And by their 'Amr, Suwayṭ and Sa'd

Likewise Abu Mas'ûd, noble hunters

And Abu Ḥabîb, then 'Uqba and the youth 'Itbân

Who wrestled the assailants into the grave

And by Nawfal and Rashîd, likewise Abu Ďiyâḥ

Who killed those who persisted

And Abu Şirma, then 'Abdullah

With Sufyân and 'Amr who at Badr took revenge

And by their Ma'an, Sâlim and Mâlik

And their noblemen, Ma'an and Ḥabib

And by Âsim, Âmir and Âsim

Who loved blessing and reward and attained

Likewise Rifâ' with Rabi'a who rose

And their ‘Umayr and ‘Amr in his glory

And Abu Dujâna and the young Ḥaritha

And Abu ‘Uqba who loved the beautiful Houris

Likewise Mas’ûd with Nu’mân

Then their Hubayl, likewise ‘Uthmân, most righteous

And Mubashir, their Sa’d and Bishr also

And al-Ďaḥâk then Abul Yasir

And likewise by Farwa, then Wadqa,

Then Dhakwân bin Abdul Qays who vanquished the troops

And likewise all the angels

Who attended the rising moon of Mustafa, the guide of humankind